of these figures or particles corresponded with the organs of one sense, and some with the organs ,

of another. [a]OvVovv Xe-ygre *airoppodg nvag* ro>v ovro>v *Kara* 'EjitTrgSo/cX&t, /cat TTOjOouc? «€ ove, *Kai* Si *<*>v at airop-poal* TTOjOCvovrat, /cat ran/ *awoppouv* rac |ua> apyuorrav evtoeo roJv Tropwv, rac Sf eXarrouc *rj peitovg* aval* You Say,

then, according to the doctrine of Empedocles, that there are certain corporeal effluvia from bodies of different magnitudes and figures, as also several pores and mea^tus's in us diversely corresponding with them : so that some of these corporeal effluvia agree with some pores, when they are either too big or too little for others.— By which it is evident, that Empedocles did not suppose sensations to be made by intentional species or qualities, but as to the generality, in the Atomical way ; in which notwithstanding, there are some differences among the Atonrists themselves. Btit Empedocles went the same way here with Demo-critus, for Empedocles's *airoppoal* a^juarwv, defluxions of figured bodies,— are clearly the same thing with Democritus's €tSwXwv aa/cpcrac, insinuations of simulachra; or, exuvious images of bodies. — And the same Plato adds further,[1]* that according to Empedocles, the definition of colour

Was this, *QTropporj cFyrYjjiJiaTtov oipa* crv/^jUgrpoc *Kal a'urOriTOG,*

The defluxion of figures, or figured corpuscula (without qualities) commensurate to the sight and sensible. — Moreover, that Empedocles's physiology was the very same with that of Democritus, is manifest also from this passage of Aristotle,*

Ot *juitv ovv* 7T£pt *E/*7re<5o/cX€a *Kal* A^OKpirov Xavflavovoriv *avroL* eavrouc ov *ytv&criv k%* aXXi?Xa)v TrotovvreC) aXXa 0ai-

[a] Plato in Menone, p. 14. [b] Ibid.
[c] De Coelo, lib. iii. cap. vii. p. 680. torn, i, oper.